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decide in favor of the workers, are giving no more in wages and time than strong unions could exact; even the "preference to unionists" sometimes granted by judicial decree, astonishing as it may seem in this country of the open shop, and unwelcome as it is to the New Zealand employer, with few exceptions could be enforced by the unions themselves in New Zealand. What these wages are we are shown in interesting tables comparing wages and commodity prices in Wellington, New Zealand and in Denver, Colorado. They point "to the conclusion that while the cost of living is somewhat less in Wellington than in Denver, the wages of labor are considerably higher in Denver and the Denver laborer is better off than his brother in Wellington, since there is no reason to think that employment is more regular in one place than in the other."

That in this far off, fertile little land the powerful have often taken advantage of the weak, that the shiftless have been glad to accept whatever favors a worldly-wise government has scattered, and that men and women there, after all, are very, very human, but make these experiments there carried out the more valuable to other lands less progressive. Those who have gone about New Zealand hob-nobbing with the trade union leaders and the rank and file of wage earners, who count that splendid man and socialist, Edward Tregear, Chief of the Labor Bureau, among their cherished guides and friends and who, in spite of what New Zealand has to show to them to-day, may still believe in socialism, will heartily welcome this latest account of state socialism in New Zealand, even though they will emphatically disagree with the final conclusions of these latest investigators. They will hardly accept the inference to be drawn from the statement that "labor legislation is a luxury that a rich country can afford." Nor will they share the fear that state socialism in New Zealand "could mean nothing else than government by a bureaucracy." And finally it is a matter upon which there is room for difference of opinion, whether or not "what the British Colonies need most, is not more socialistic legislation, but an alliance with the United States," against the coming Mongolian invasion.

PAUL KENNADAY.

The Evolution of Property from Savagery to Civilization. By PAUL LAFARGUE. (Chicago: Charles H. Kerr and Company. 1910. Pp. 160.)

This little book is valuable because compact with Marxian information and argument, tracing the family, industry, and property from primitive to modern times. Tribal communism in land, family collectivism, and feudalism prepare in turn the way for modern private property. The instruments of labor, however, unlike land, have always been personal property. The artisan classes are differentiated from the agricultural, and produce commodities for which orders have been received in advance. Gradually they become independent, and as traders produce for the market. The substitution of capitalistic rights for feudal obligations combined with a parallel substitution of an industry for the family, village, or province as the economic unit, points to the time when a vast corporation through its world-strung plants will "produce the raw material, transform it into industrial products, and sell them to the customer." At that time the capitalist will have ceased to be useful and will disappear. Political economists, "the overpaid apologists of bourgeois society," may object to certain definitions which beg the question at issue, namely socialism, and may not agree with the rapid conclusions of the closing pages.

F. A. MCKENZIE.

Ohio State University.

The Conflict between Individualism and Collectivism in a Democracy. By CHARLES W. ELIOT. (New York: Charles Scribner's Sons. 1910. Pp. vii, 135.)

The three lectures published in this volume were delivered in November, 1909, at the University of Virginia on the Barbour-Page Foundation. In them President Eliot reviews the conflict between individualism and collectivism in the three fields: industries and trades, education, and government. He does not attempt to bring out any novel facts in reference to this conflict, but rather, by sympathetic description and careful analysis, to interpret the significant movements of the day from his particular point of view.

By collectivism, he is careful to state, he means not state socialism, with which he has little sympathy, but coöperative action, however it manifests itself. Thus the collectivism he has in mind "maintains private property, the inheritance of property, the family as the unit of society, and the liberty of the individual as a fundamental right; and it relies for the progress of society on